THE DEMONSTRATOR.

A WEEKLY PERIODICAL OF FACT, THOUGHT AND COMMENT.

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FREEDOM.

Of old, sat Freedom on the heights,
The thunders breaking at her feet,
Above her shook the starry lights,
She heard the roaring torrents meet.

There in her place she did rejoice,
Self gathered in her prophet-mind,
But fragments of her mighty voice
Came rolling down upon the wind.

Then stepped she down through town and field
To mingle with the struggling race,
And part by part to men revealed
The glorious fullness of her face.

Her open eyes desire the truth,
The wisdom of a thousand years
Is in them; may perpetual youth
Keep dry their holy light from tears.

—Tennyson.

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COMMENTS.

It is a pleasure, as recherche as rare, to discuss Malthus with one unconvinced of his merits, who does not get into the same state of mind over the subject as Harman did over vaccination and vivisection. You appear to be that exceptional individual [illegible] the tears—which are of joy. It has been said, the pons asinorum of the subject is that population presses against the people's actual means of subsistence, not those means which the actual people would have it, instead of Indian hunters or [illegible] they were, every [illegible], a model farmer with an experimental [illegible], and a good cooperative system. I fear you have not crossed that bridge. Because you ask, "did any conqueror ever make war on the ground that if he did not kill off a few thousand people the population would outrun the food supply in a hundred years or so?" I suggest that the New Zealand conqueror Hongki, mentioned by Henry George, saw your bluff, and went one better. He made war because the population had already outran the food supply—that, too, though he was intelligent, for a New Zealander, and had grain and plows given him. Old ways, he knew, suited his people best. Similarly, I submit those Scythian conquerors who, from time to time, overran the world, until gunpowder made the wealthier and less warlike nations too strong for them, did so because their people had already outrun the food supply not, indeed, for themselves, but for the flocks which in turn fed them. It is notorious this was their rule of life—when the cattle outgrow the pasture, some of us must take their share to live on by the way, and seek another country, sword in hand.

Nay, has the process ever really ceased? Is not Scythia, today, still stretching out her hands, along the lines of least resistance, towards China, Corea, Japan, Macedonia, even distant Abyssinia, which she has found means to reach by sea? If so, what for? Principally "a market." And what does she want a market for? To support her increasing population. Not to give her wicked capitalists more money—that idea "puts the cart before the horse;" because all this was done, in kind if not in degree and form, before there was any money, or, therefore, in the proper sense, any capital. There were kings—bosses, as there are now, but what makes the supply of bosses, as of other things, is the demand for them; and that which gives rise to demand for them is war in some shape or other—competition—and what gives rise to that is in the correct sense "overpopulation." And what is it which gives rise to that? "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."

If you reflect on these things, I think you may come to see that Malthus put the cart and horse in their proper relative positions; and that what you say about large families following, not preceding misery, is the jumble. Misery, large families, lust, masculine tyranny, ignorance, false morality, superstition, whisky, or, where that is not invented, other instruments of real vice, all go together, because they are [illegible] one word, barbarism; which is just the state we see man slowly climbing out of. So too, "the wail of Theodore," the demand for more people to feed powder, "patriotism," all the rest of that—what does it [illegible] ism, just [illegible] willingness to acknowledge that women must be free if men would be so, and the Philistine's more consistent employment of Comstock, to prevent their being free? Inquire which among all these things is fundamental, and I think you will find it a condition of body which a rather broad proverb asserts to have no conscience! Nor is this at all inconsistent with my former remark that men have bosses because they choose to have them. The most pregnant truth of Anarchism is that "the slave makes the master," and that though liberty is the mother, not the daughter of virtue, the grandmother, very like virtue, is self-reliance. The woman, who is at the bottom, and can pass fraud or force no further, is there, because until very lately she lacked self reliance, and wanted a masculine boss. The common man is next to the bottom because, besides lacking self reliance, he wants to rule the same sort of a woman. Serve him right! The distress of Priapus, though certainly unpleasant, must find room for conscience, or it will bring forth the fruits of having none.

And do not you see that you are virtually admitting all this when you say that continence increases with culture; that France (the one country where Malthusian or Neo-Malthusian practices are general) has had neither war, famine, pestilence, nor increase, for quite a while; above all, that "the *free woman*" need not worry about her increase? Your anti-Malthusianism is like Bishop Watson's reply to Paine—it is just Malthus diluted. The Malthusian theory is substantially correct (of course), but poor Priapus ought not to be annoyed with "jeremiads!" Well, now, I am going to act like Harman, and get in a state of mind. The majority of children, brought into the world with shrieks, are still dismissed with tears at less than five years of age. One woman in fifteen, of suitable years, is a public prostitute, that "private irregularities" may not affect the conjugal happiness of those who own most of the other fourteen. The fruit of the felicity thus preserved is wage slavery and war; as it always has been war and darker phases of bondage. I have myself three daughters, whose most critical period of immaturity is past indeed, but whose lives are not yet marked out irretrievably. Shall I add that the sins of my own youth require an atonement? Well, then, I will tell you what it is—Jeremiah was a weakling. He wished his eyes were a fountain. I am not content with blubbering; I want to bawl. Keep still for fear of rattling Priapus!

"[illegible] no, I will not, having breath to cry.
Oh that my tongue were in the thunder's
mouth!
Then with a passion would I shake the world,
And rouse from sleep the fell anatomy,
Who cannot hear a lady's feeble voice,
And scorns a modern invocation."

[illegible] bosses, and proclaim that "the soul which sinneth, it shall die!" Do not think it will do no good. It will do good with most important classes. The economists, who, like Sismondi and Mill, can see the evil but not the remedy, are almost convinced. And they are very influential. The dreamers of masculine freedom without feminine, absolutely must be convinced or driven to the losing side. They only hurt ours! Above all, the partially emancipated women can be convinced; and it is on their daring to be free completely that the whole future rests.

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Oh, by the bye, Delenda est Carthago. Congress will meet on the 9th of this month. Bills for further limiting the freedom of the press, under the new Maddenish pretense of economy, are ready to be taken up immediately. If the threatened act should pass, denying newspaper rates to all periodicals which are not strictly newspapers, and leaving the question of fact to the Maddens, who can doubt that the liberal press will be the first and principal sufferer? There is just one remedy that I can see; which is to show the gang that they will not kill us in that way, but only wound and make us ugly. Let every reader write to Payne, and threaten immediate suits against him and the postmaster at Seabreeze, if letters simultaneously addressed to Helen Wilmans are not delivered. A week's good work of this kind will do the job; because the gang do not want any more investigations and scandals. They are afraid of them. They know they can manage them in congress; but they also know that they could not in the courts. C. L. JAMES.

MR. ROOSEVELT, CRITICISING AND CRITICISED.

It is very natural that the more ardent admirers of the president should protest against criticism of him; it is easily possible to sympathise with their feeling. If a president could be regarded as an institution rather than a man, no one would need to be troubled; but, so long as the personal factor plays so large a part in the presidential office, there will always be surly looks by a president's own immediate circle of admirers towards those who sit outside and say "mean things" of a great man.

In our view, Mr. Roosevelt is a remarkable personage, having numerous excellent and noble qualities, but he is the last one who can fairly complain of criticism. We have never had a president who was a severer critic of other men than Theodore Roosevelt. Several of his distinguished predecessors have been ruthlessly pilloried in his books. Of President Thomas Jefferson he has written that he was "constitutionally unable to put a proper valuation upon truthfulness"—and if that doesn't seem rough, then what is harsh in one public man's judgment of another? Again Mr. Roosevelt's [illegible] that ever filled the presidential [illegible] which was not altogether an amiable criticism.

He called President Tyler a "politician of monumental littleness," and disposed of President Polk as "the very smallest" president, except Tyler, between Jackson and Lincoln. President Monroe "was as much a failure as his predecessors, and a harsher criticism should not be passed upon him." Presidents Van Buren and Buchanan were "doughfaces" in the Rooseveltian lexicon, and "fit representatives of the sordid and odious political organizations of New York and Pennsylvania." All these were themselves presidents of the United States. But there were others. Of Oliver Ellsworth of Connecticut, an early chief justice of the United States Supreme Court, Mr. Roosevelt once wrote that his name "should be branded with infamy." Poor Gen. Scott was "a wholly absurd and flatulent personage."

Every one of these men was dead, or almost gone, when Mr. Roosevelt was born, and each one was entirely innocent of any desire to offend the coming critic of presidents. In view of these Rooseveltian judgments on eminent Americans of the past, it would appear that Mr. Roosevelt himself is being treated by his contemporaries with no little courtesy and justice.—Springfield Republican.

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The world was made for woman as well as man; but she who fails to preempt her own claim need blame no man for it.—Helen Wilmans.

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John Turner has now tasted American freedom.—Free Society.

THE DEMONSTRATOR

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DEMONSTRATIVE.

The opponent of race prejudice is wont to be confronted with the question: "Have you ever lived in the South?" If the answer is in the negative, the triumphant rejoinder follows: "Ah, then you do not understand the question. Nobody can know what the Negroes are, unless he has lived right among them." This sounds plausible to many people, but is in reality as arrant nonsense as ever was uttered. I propose to nail this preposterous fallacy right here and now, and to do this so effectively as to defy rebuttal.

In the first place, what is the race question? Is it local or universal in its nature? By what earthly right does any single section of one nation arrogate to itself the exclusive possession of data by which a world-wide question is to be solved? The gross absurdity of the claim must be patent to every logical mind. When I declare that race prejudice is inimical to social progress, I enunciate a general principle, which is as applicable to the Mongolian or the Indian as to the Negro. If I lived in Russia, I should also specify the Jew; but from a simple difference in locality, antisemitism is here recognised to be as foolish and wicked as all race prejudice will be, when we are thoroughly civilized. Even in the South, if it were not for the shameless hypocrisy of the churches, and the greed and craft of the capitalists, race prejudice would before this have advanced a long distance on the road to extinction. The trouble is that the Southerners, emotional and highminded by temperament, have been deluded by a mistaken sense of honor, and do not perceive that they are the unconscious tools of the two corrupt influences just mentioned.

Let me lay down a few of the theses on the race question which I am prepared to defend:

1. All social, economic, religious or political discrimination based solely on color or race is wrong in principle and demoralising in practice.

2. To treat a race as inferior is the surest way to make and keep it so.

3. It is a disgrace to any association of any sort to draw a color line.

4. A mere difference in color should debar no person from holding any office or position which is fit to be held at all.

5. Immigration into this or any other country should be open to all races on precisely equal terms.

6. What is foolishly called miscegenation is in no way objectionable, and may be highly beneficial to both of the races concerned.

7. The present status of a race in no way proves its permanent or even long continued superiority or inferiority of any race, as compared with any other race.

8. The inherent possibilities of a race are to be measured by the highest individual it has produced.

9. It is unutterably mean, as well as heartlessly cruel, to refuse to extend the hand of fellowship to an individual who is our equal in intelligence, refinement and character, simply because his family or race as a whole is on a much lower level.

10. An individual who has succeeded in rising superior to his racial environment deserves not only full social recognition at the hands of his equals in culture and intelligence, but exceptional regard on account of his splendid achievement in surmounting the obstacles of birth and early environment.

These propositions will be sufficient for the present, although they might be extended. The arguments in their behalf are drawn from philosophy, biology, anthropology, history, psychology, political and social science, universal human experience and practical common sense. They apply to one race or part of the world as fully as to another. One does not have to live in any particular locality to use his reason. The race question is not simply a Negro question. Even with regard to this special phase, the South, so far from being the best place to arrive at an impartial verdict, is really the worst. Slavery has left its psychological influences on the southern mind, steeping it with prejudices which have no root in reason. The inflammable temper which flares up in ungovernable rage at every criticism of its point of view, is not a condition favorable to judicial calmness in weighing facts and arguments. Besides, all the conditions are conducive to prejudice against the Negro race, which only forty years out of slavery, herded together under the controlling influence of its former masters, still inevitably steeped in ignorance, with the fearful taint of slavery yet in its blood, kept down as far as possible and almost universally treated as inferior if not actually subhuman, is seen under the most unfavorable aspect, and without the slightest opportunity to judge what it could do or become under fair and equal conditions. As long as an unreasoning and bigoted narrowmindedness slams the door of absolute social equality in the face of the man of color, despite his worth, he is robbed of encouragement to make the most of himself. The northern Negro, who has been given something like a decent chance, is a much fairer type of his race than his less-developed southern brother. To solve the Negro question, it is of less importance to know the status of the AVERAGE Negro today, than to know how far it is possible for a Negro to rise, under the best conditions. The South must deal as best it can with the practical difficulties afforded by temporary conditions; but it has no business to discount the future, and demand that its shallow provincialism be taken at par by the civilised world.

The Northerner is at a real advantage in studying the Negro temperament, since the thousands of Negroes here are of the same blood as the millions in the South, plus a greater opportunity for individual development. We can be more impartial also, through having less inducement to bias. For myself, it is purely a matter of principle, since I do not feel any special personal attraction toward the Negro race as a whole. Nor have I any prejudice against the South. On the contrary, some of my dearest friends hail from that section. Barring this peculiar mental obliquity, from which only a few of them seem able to escape, our southern brethren deserve all the honor that can come to citizens of any part of this fair land. But their attempt to boss us all in connection with this race question is as ridiculous as it is sometimes irritating. They want to be let alone; but they will not let the North alone. They claim that the northern Negro is different from the southern Negro, and then abuse us if we accord to our "different" Negroes any rights which they do not see fit to accord to theirs. For instance, the Denison (Texas) Sunday Gazetteer says of Cambridge, Mass., where a colored teacher has been made principal of one of the schools:

That is the only place we ever heard of where white people have sunk so low in the scale of decency that they place niggers as principals over white teachers in their public schools.

Decency, indeed! The vulgar fellow who could pen such disgusting and insolent editorial comment, has not the rudimentary conception of true decency. I defy any person to show the faintest atom of sense or justice in the position that a mere accident of color should rob a teacher of the position she has fairly earned by superior merit. My whole dispute with the apologists for race prejudice turns on just this: I put merit first; and they put color first. No amount of rhetoric can obscure this simple fact. There is no defence for race prejudice. Like other foul things, it lives because its victims are content to drug their conscience and stupefy their reason. Those who use their brains to think for themselves speedily outgrow it. Those who let others do their thinking for them will go on in their unprogressive course, while the church and the capitalist, which fatten on race prejudice, exult over the gross stupidity of their dupes and catspaws.

This nonsense about living in a prejudiced section has been sprung on me before. When I lived in the East, and censured the Geary law, I was told: "If you ever go to the Pacific coast, and see what the Chinese really are, you will change your mind." Well, I have spent three and a half years on the Pacific coast, one year of which I lived right in San Francisco, and had plenty of opportunity to study Chinatown; and I have no more anti-Chinese prejudice than when I started. In like manner, if I ever live in the South, I expect to have sense enough to reason things out in the light of all the facts, and not to judge a whole race by the low development of a portion of it herded together under unfavorable conditions, nor to imbibe a silly prejudice, which no man has ever defended by reason, merely because it happens to be current around me.

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I can hardly grant that the wars of conquest cited by Comrade James justify a Malthusian deduction. The predatory wanderings of savage tribes whose crude methods of food getting scarcely touched the immense resources of the earth, and the piratical ambitions of our own half-civilised nations, prove only the wasteful greed which loves conquest better than industry. The unequal distribution of the people of the world, favored by our barbarous and unfraternal national divisions, may cause an excess of population in a few localities, though, with proper methods of cultivation, even this is to be doubted; but that the earth as a whole could comfortably support several times its present number of inhabitants, is not to be questioned. To be sure, this would require civilised conditions. As I before pointed out, an unfair division of the earth's resources must bring suffering to the dispossessed, whether their number be many or few. With regard to woman's freedom, Comrade James and I are absolutely in accord. And it is because I endorse all that he says on this subject, that I am not a Malthusian. The free woman will not suffer herself to be made a mere breeding machine to satisfy masculine lust, capitalist greed, priestly arrogance or imperialist bloodthirstiness. Her maternal instinct may be trusted to prevent the race from dying out; but her desire for freedom will act as a counterpoise, and keep the balance even. Even today, it is only the ignorant and priestridden that propagate like rabbits. Comstock, Roosevelt and the church combined cannot bully intelligent women into excessive propagation. With the evolution of the race out of the barbarism which Comrade James rightly postulates as the cause of our evils, with the advent of a genuine civilization and the diffusion of universal culture, freedom will be insisted on for men and women alike. The false guides no longer heard, women will no longer be martyrs to the false sense of duty which today causes the enormous families in the tenement districts. With brown-stone conditions for all, will come the brown-stone emancipation from large families; and the population question will solve itself. In France, though conditions are far from ideal, the population is almost stationary. But Comrade James says that here "Malthusian or Neo-Malthusian practices are general." Well, if continence, from any motive whatsoever, is Malthusianism, I give up. If not, I await a demonstration that French women as a whole refrain from having children for fear THAT THE POPULATION OF THE COUNTRY WILL OUTRUN THE FOOD SUPPLY; that this motive is uppermost in the minds of the cultured classes of this country, whose families are small; or that this will be a prime consideration with the free woman of the future. This is the crux of the matter, and is not to be evaded by confounding Malthusianism with a crusade for the freedom of woman—to which Malthus never seems to have given a thought in either theory or practice.

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We have had plenty of "government by injunction;" but Madden's scheme of government by official ratings gains nothing by comparison.

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If "war is hell," soldiers are devils.
JAMES F. MORTON, JR.

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The community that will not allow its humblest citizen freely to express his opinion, no matter how false or odious the opinion may be, is only a gang of slaves.—Wendell Phillips.

LITERATURE.

[Under this head, it is proposed to commence an easy catalogue and list of current literature of a straight, practical tendency. Books and pamphlets sent me will be conscientiously reviewed.]

Among the numerous propositions looking toward a cooperative life, not the least interesting and attractive is one offered by Prof. Henry Olerich, in a pamphlet entitled "Modern Paradise." The literature is a delight to the eye, being printed on superfine paper, and illustrated with several captivating plans and pictures. The reader may or may not agree with the author as to the practicability of his idea; but its attractiveness can certainly not be disputed. Who would not like to live in a luxurious and superbly furnished home, provided with all the comforts enjoyed today only by the most wealthy; to have all the advantages of city and country alike at his very door, with abundant leisure to enjoy them; and, withal, to have a perfectly clear conscience, knowing that these high privileges are free from all taint of parasitism, since his hour or two per diem of labor is so economically utilized as to provide his full proportionate share of all that he enjoys? Yes, it is beautiful; but is it practicable? Read Professor Olerich's glowing words; and judge for yourself. His contribution of thought will at least be appreciated; and any practical experiment he may succeed in bringing to pass along the lines indicated will have an educational value. The price of "Modern Paradise" is 50 cents. For sale by this office.

JAMES F. MORTON, JR.

WHAT NEXT?

When I wrote my article giving a few reasons why I, individually, was opposed to unionism I did not intend to precipitate a newspaper controversy, but as Joseph A. Labadie, in THE DISCUSSIONATOR of October 7, seems to have a notion, "cranky" or otherwise, that he and Chas. L. Govan have "put Comrade Everest in a hole," I feel compelled to lay aside my resolution not to write any more for publication, temporarily, and ask space to reply briefly this once; and then, as far as I am concerned, the matter shall rest.

It would seem to an unbiased mind that not only had friend Labadie bottled himself with his own petard, but also friend Govan, when he says: "I, too, have an honorable withdrawal card from the Typographical Union." Then, further on in the same paragraph, that "THAT THERE IS NO WAY BY WHICH YOU CAN GET OUT OF THE UNION BUT BY EXPULSION." (Small capitals are mine.) What he says as to continuing in the employ of union men in the printing business is only to be summed down easy, to enable him to consider what I have already mentioned in my previous article, i. e., that even in the union there was no way out but by expulsion, based on the statement to me by the president of the International Typographical Union in the office of Indianapolis that, since there were no withdrawal cards issued by the Typographical Union; consequently, once a member of the Typographical Union there was no way out but by expulsion.

Now, which shall we accept as authority on the question and can Govan and Labadie figure out a satisfactory answer?

Chas. L. Govan and Joseph A. Labadie or the president of the International Typographical Union? It does look as though Joseph A. Labadie had doctored this matter against himself and his confrere, and in favor of the president of the International Union, when he says, in his article, that "there is no way by which you can get out of the union but by expulsion." If there is no way out but by expulsion, how is it that Govan and Labadie have honorable (?) withdrawal cards from the Typographical Union?

My friends, is it not "traveling cards" instead of withdrawal cards that you have? When I gave my written resignation from the Typographical Union into the hands of the secretary, paid all my dues and got receipts in full, I asked for a "withdrawal" card from the union; he replied—and it was confirmed later in my interview with the president of the International Typographical Union—that there were no withdrawal cards from the union, but that a "traveling card" answered the same purpose, and was in effect such when one had sent in his resignation from the Typographical Union. I had those receipts and traveling card up to within a few years, when in a fire they were destroyed with nearly all the effects I then had; also, I had a copy of the paper in which this interview with the president was published.

I have sent a copy of the file, if it can be procured, and shall published it as a circular.

Now, I fail to see where Everest is in a "hole" or where he had an "awfully hard snarl in his fine tale," or any other part of his accusers, Joseph A. Labadie or the honorable gentleman.

Anarchy, which I don't on any occasion confound a "strike breaker" and a "strike maker"—the walking delegate; of the two I think the latter is the worse.

As an individualist, I cannot be a unionist; they can no more unite than oil and water. Individualism and trade unionism are antipodal terms, not synonymous. This is grounded by Samuel Gompers who, in a late speech, said: "Trade unionism is unalterably opposed to individual contract;" thus confirming what I have claimed all along, i. e., that trade unionism destroys individual thought and action, and thus makes of the members slaves to a walking delegate who goes only a continuance of his salary by fomenting discontent between employer and employe, leading up to a strike and consequent starvation.

Would that the wage worker of today would lend his individual efforts to the suppression of reckless propagation in his own home; for then he would do more practical work for the amelioration of his brother's misery; as it now is, a large majority are bringing beings into the world whom they must soon see pass with in the struggle for daily bread, or else support in idleness.

Agitate what reforms you may, but let Neo-Malthusianism be put into effect at once by carrying out its motto of "Fewer Children and Better," and all other reforms would have fairer, fuller and freer scope.

ANDREW C. EVEREST.

WORTH REPEATING.

The Chicago Chronicle is accusing "Golden Rule" Jones of being an Anarchist. Mayor Jones must have made some speeches while in Chicago in which he denied the right of corporations to do as they please with the people.—The Commoner.

The cheering information comes from Washington that the attorney general is getting ready to spend the money appropriated by the last congress for the purpose of prosecuting the trusts. Nobody ever expected the trusts to suffer, but there was an awful fear that the appropriation would not be spent.—Carmi (Ill.) Democrat.

"We have planted the flag in the Orient and we are going to keep it there," says Senator Hanna to an Ohio audience. So much for the protestations of his crowd as to our being there only to educate the people in self government, etc. Hanna stands [illegible] imperialism as it is known anywhere in the world, not excepting the government of the czar.

With Judge Tuley, the father of governmental injunction, appointed to the position of commissioner of arbitration, and with the power which that position will undoubtedly be invested by the president over the organizing army, those individuals who have been posing Roosevelt as a "friend of union labor" may as well turn him around and give union men a view of the other side for a while.—St. Louis Labor Compendium.

When "government by injunction" came into vogue in the United States, under the fostering care of federal judges, predictions were made that it would yet be extended so as to operate as a press censorship. The idea was hooted, but now the step has been taken. A judge in Cincinnati has just granted an injunction which forbids the publication by a labor paper of a list of "unfair" business places. If an injunction can be used for that purpose, it can be used for any other object of press censorship; and every newspaper is thus placed at the mercy of any autocrat of the bench. For injunctions of this kind make the judge who grants them de facto legislator, jurist and jury. He is absolute.—The Public.

There are now, according to the federal census, more than 5,000,000 women in the United States who are forced, through necessity, to work for wages. Does Roddy, the "trust buster," and gallant club lounger, want this army of female wage slaves to receive themselves into factories to perpetuate the earth with its next edition of their kind, to make profits for dividend hoarders? Does he want these millions of patriotic souls to slave twelve hours a day on their machines, to squeeze the precious opportunities of the proprietors of mills, factories and department stores? How would the "first gentleman" of the land appreciate his adored daughter Alice slaving in a mill, factory or department store, and when her paltry wages forced her to ask for increased remuneration to be told by the boss to hustle for a "friend?" Is the Roosevelt beauty, whom a lunatic recently longed to snare in the coils of matrimony, a lovelier and more fragrant flower from the garden of femininity than the daughter of an honest man in wage servitude? Is her virtue more sacred and valuable than the virginity of the woman who, in wage slavery, is told to become familiar with a "friend?" Does the advocate of prolific reproduction entertain the opinion that the pauperized millions of men and women of this nation are going to shackle themselves in wedlock, to produce progeny that will be starved into criminals to fill jails, prisons, poorhouses and dens of prostitution? Does the Yellowstone Park explorer beg the delusion to his bosom that working men and working women are going to rear sons to be drafted by a president, and daughters to be dishonored through destitution and hunger?—Miners' Magazine.

LETTER BOX.

J. D., New York City: Free-speech literature is very scanty as yet. "The Conspiracy Against Free Speech and the Press," by Dr. Geo. [illegible] truly exposes the "[illegible]" behind the persecution of Anarchists (Anarchy, L. C. Walker's treatment) pamphlet, "Who Is the Enemy—Anarchy Communism or You?" is a powerful [illegible] of the Chicago [illegible] "The [illegible] Press," by Dr. [illegible] [illegible] [illegible]

HOME NEWS.

Charles L. Penhallow has returned home.

Minnie Smith spent a couple of days at her home here the first of the week.

W. P. Austin has returned, and expects to be able to remain for the winter.

William Means and Nina Maud Smith have commenced remodelling their new home here.

There was quite a discussion at the Sunday meeting with regard to practical propaganda.

A children's party was held at the Allen home last Saturday evening. All the youngsters enjoyed themselves.

More of the residents of Home are away at work this fall than at any period in the existence of the place.

When writing for information about Home please inclose a self-addressed stamped envelope to secure a reply.

Fanny Burton, who recently purchased an one-half interest in the Wilson place at Lake Bay, has gone to live there.

Lois Waisbrooker is quite sick. She persists in doing something, and her magazine, Foundation Principles, will appear on time.

A dozen or more of the people here have formed a German class. Carrie Gross and William Hampe are lending their assistance as teachers.

Those of our people who recently went to California had some narrow escapes. The boat they were thinking of going on sank, and a train that they "missed" got tangled up in a wreck.

Tom[illegible] Wednesday) the literary is to be at the Verity [illegible] Allen has the arranging of the program. Last Wednesday a very enjoyable evening was spent at the Allen home.

WHY HE COULDN'T KEEP MEN.

He adopted slave-driving methods.

He took no interest in their welfare.

He was arbitrary, captious, and unjust.

He always appealed to the worst in them instead of the best.

He considered that their entire salaries were in their pay envelopes.

His policy was to get the most work out of them for the least wages.

He regarded them merely as a part of the machinery of his business.

He resented the idea that his employes should share in his prosperity.

He used them as safety valves to vent the spleen of his dyspetic moods.

He humiliated his employes by rebuking them in the presence of others.

He never trusted them, but always held suspicious thoughts towards them.

He killed their enthusiasm by finding fault and never praising or appreciating them.

He tried to make them feel that neither he nor his business owed anything to them.

He regarded suggestions from them for improvements in his business as impertinences.

He stifled ambition by treating the painstaking and the conecientious, the careless and the shifty alike.

He never asked himself, "What is the matter with me?" but, "What is the matter with my help?"

He constantly made them work overtime without renumeration, but if they were a minute late they were fined.—Ex.

RECEIPTS.

Hutchinson, Rucker, each $1; Hammersmark, 60 cents; Means, Smith, Bryan, each 50 cents; Stemons, 25 cts.

FOR SAN FRANCISCO.

The Free Thought and Science Society of San Francisco will give lectures every Sunday evening, at 8 o'clock, in the Fraternal hall, Odd Fellows' building, Seventh and Market streets.

ITEMS OF INTEREST.

The Alaska boundary commission, sitting in London, has rendered a decision in favor of the United States on nearly all disputed points.

As a result of public agitation over the second act of E. H. Southern's new play, "The Proud Prince," the mayor of Detroit, Mich., has condemned it as harmful to the morals of good citizens. Shakespeare had such fellows as this in his mind, when he represented as an idiot every mayor whom he had occasion to introduce in his plays.

President Roosevelt, by proclamation on October 20, convened the new congress in special session, to begin on the 9th instant, for the purpose of considering and determining whether the approval of congress shall be given to the reciprocal commercial treaty between the United States and the republic of Cuba signed at Havana on December 11, 1902.

The first trial under about two dozen indictments against postoffice officials, secured in different parts of the country by the government recently, was begun in Cincinnati, O., on October 13, when Daniel V. Miller, formerly assistant attorney general for the postoffice department, and Joseph M. Johns were put on trial on the charge of conspiracy against the government service.

Dr. August Greth sailed over San Francisco a few days ago in an airship of his own invention. He started from the grounds at Eleventh and Market streets. After turning from the strong east winds, he arose to a height of 2,000 feet; then pursued a northwesterly course toward the Presidio. The inadequacy of his motive power caused him to descend into the bay, where he was rescued.

A general raid on the section of the city of Boston, Mass., occupied by the Chinese inhabitants was made on October 11, under the direction of Immigration Commissioner Billings, and nearly 300 Chinese, unable to produce certificates of registration, were taken to the detention room in the federal building. All those who are unable to prove their right to be in this country will be deported to China.

Brig. Gen. John Chase, of the Colorado National Guard, who made arbitrary arrests in Colorado and suppressed a newspaper, has been summoned before a military court for trial for perjury and disobedience of orders. The alleged perjury is in connection with the imprisonment of one of the strike leaders at Cripple Creek. General Chase signed court papers which falsely stated that the prisoner had been released.

A strike of the coal miners in the western section of the United States, particularly in Colorado, seems inevitable. If the strike is called it will affect 23,000 men, distributed as follows: Colorado (southern fields) 12,300, Colorado (northern fields) 3,300, New Mexico 2,200, Wyoming 3,400, Utah 1,800; total 23,000. The demands upon which the miners desire to confer with the operators are: That eight hours shall constitute a day's labor; that all wages shall be paid semi-monthly and in the lawful money of the United States, and that the scrip system be entirely abolished; an increase of 20 per cent on contract and tonnage prices and 2,000 pounds to constitute a ton; that all underground men, top men and trappers receive the same wages for eight hours as they are now receiving for nine hours and a half and ten hours and over for a day; for the better preservation of the lives and health of the employes, a more adequate supply of pure air, as prescribed by the laws of the state, is demanded.

TO REACH HOME

Come to Tacoma and take the steamer Tyconda, which leaves Commercial dock every Monday, Wednesday and Friday at 8 a. m. Every Sunday at the same time. Fare, 50 cents, round trip, 75 cents.

ARROWS OF WIT.

There was recently in White Haven, Pa., an up-to-date evangelist who secured a pot of yellow paint and decorated all the rocks along the Lehigh river with Bible texts and admonitions. Among the sentences painted were some rather startling ones. Some distance up the river he discovered a huge rock with a fine, smooth surface, facing a much used road. Across this he painted in foot-high letters: "What are you going to do after death?" It was only a week however, that the rock displayed this alone, for an enterprising advertising writer came along and painted just below: "Use Delta oil—good for burns!" —Philadelphia Ledger.

Fair Painter—I hope you don't mind my sketching in your field?

Farmer—Lor', no, missie! You keep the birds off the peas better'n a ordinary scarecrow.—Ex.

"You don't mean to say he's bought a copy of the city directory for his parlor. What use has he for it there?"

"Why, man alive, his name's in it—in print."—San Francisco Star.

Josh—They say he's the logical candidate. Silas—Shucks! There's a half dozen of 'em kin argy as good as he kin. —Puck.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1903, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the and described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that ..... has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of ..... dollars, which entitles ..... to the use and occupancy for life of lot ..... block ....., as platted by the association, upon complying with the articles of agreement.

HENDERSON BAY ROUTE.

STEAMER TYCONDA

Will leave Commercial Dock, Tacoma, for all points on Henderson Bay every MONDAY, WEDNESDAY and FRIDAY at 8 a. m. Alternate Sundays at the same time. Returning same day.

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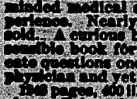

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